

TRADITIONS FROM INDIVIDUALS

By JAMES ROBSON

The question whether a tradition transmitted on a single person's authority (*ḥabar al-wāḥid*) can be accepted has led to much discussion. Šāfi'ī has argued strongly in favour of accepting *ḥabar al-wāḥid*. He says that while only a prophet can have complete knowledge, an ordinary man may be alone in possessing some piece of knowledge. As the community as a whole retains all knowledge, what he lacks can be found elsewhere.¹ Šāfi'ī

ABBREVIATIONS

Bā'it = *al-Bā'it al-ḥafīf*, a commentary on Ibn Kaṭīr's *Iḥtiṣār 'ulūm al-ḥadīth*, by Aḥmad Muḥammad Šākir, 2nd edn. (Cairo 1370/1951). *G.A.L.* = C. Brockelmann, *Gesch. der arab. Litt.*, Supplement (Leiden, 1937-42). *Iḥkām* = *al-Iḥkām fī uṣūl al-ahkām*, by Abū Muḥammad 'Alī b. Ḥazm, 8 parts in 3 vols. (Cairo, 1345-47). *J.A.* (ix) = "Le Taqrib de En-Nawawī, traduit et annoté par M. Marçais", *Journal Asiatique*, série ix, in vols. xvi-xviii. *J.A.O.S.* = E. E. Salisbury, "Contributions from Original Sources to our Knowledge of the Science of Muslim Tradition", *Journal of the American Oriental Society*, vii (1862), 60 ff. *J.S.S.* = *Journal of Semitic Studies*. *Kifāya* = *Kitāb al-kifāya fī 'ilm al-rivāya*, by al-Ḥaṭīb al-Baḡdādī (Haidarābād, 1357/1938). *Lexicon* = E. W. Lane, *An Arabic-English Lexicon*, 8 vols. (London, 1863-93). *Ma'rifa* = *Ma'rifat 'ulūm al-ḥadīth*, by al-Ḥākim Abū 'Abdallāh al-Naisābūrī, ed. Dr Mu'azzam Ḥusain (Cairo, 1937). *Muḥṭalif* = *Kitāb ta'wīl muḥṭalif al-ḥadīth*, by Ibn Qutaiba (Cairo, 1326). *Muṣṭalaḥ* = *'Ulūm al-ḥadīth wa-muṣṭalaḥuḥu*, by Dr Šubḥī al-Šāliḥ (Damascus, 1379/1959). *Nuḥba* = *Nuḥbat al-fikar fī muṣṭalaḥ abl al-aṭar, wa-ṣarḥuḥu Nuḥbat al-naẓar fī taḥṣīṣ nuḥbat al-fikar*, by Ibn Ḥajar al-'Asqalānī, ed. Capt. Wm. Nassau Lees, 'Abd al-Ḥaqq and Gulām Qādir (Calcutta, 1862). *Risāla* = *al-Risāla*, by Muḥammad b. Idrīs al-Šāfi'ī, ed. Aḥmad Muḥammad Šākir (Cairo, 1358/1940). *Šarḥ* = Muslim's *Šaḥīḥ* with commentary by al-Nawawī. 5 vols. (Cairo, 1283). *Supplément* = *Supplément aux dictionnaires arabes*, by R. Dozy. 2 vols. (Leiden, 1881). *Surūṭ* = *Surūṭ al-a'immat al-ḥamisa*, by Abū Bakr Muḥammad b. Mūsā al-Ḥāzimī (Cairo, 1357). *Tahānawī* = Muḥammad 'Alī b. 'Alī al-Tahānawī, *A dictionary of the technical terms used in the sciences of the Muslims*, ed. Sprenger, etc. 2 vols. (Calcutta, 1854-62). *Taḥṣīb* = *Taḥṣīb al-naẓar ilā uṣūl al-aṭar*, by Ṭaḥīr b. Šāliḥ b. Aḥmad al-Jazā'iri al-Dimašqī (Cairo 1328/1910). *Tirmidī* = *al-Jāmi' al-ṣaḥīḥ*, by Abū 'Isā al-Tirmidī, 2 vols. (Bulāq, 1292). *'Ulūm* = *'Ulūm al-ḥadīth*, by Abū 'Amr 'Uṭmān b. 'Abd al-Raḥmān Ibn al-Šalāḥ, with the comm. of Zayn al-Dīn 'Abd al-Raḥīm b. al-Ḥusain al-'Irāqī entitled *al-Taḥṣīb wa'l-Idāḥ*, ed. with notes by Muḥammad Rāḡib al-Ṭabbāḥ al-Ḥalabī (Aleppo, 1350/1931).

¹ *Risāla*, pp. 42 f.

devotes a chapter of his *Risāla* to the subject.¹ There he states that the minimum required to establish a basis of proof is the information from one man going back till it reaches the Prophet or the one of later date who is its source. But there are certain requirements for its validity. The man must be reliable regarding his religion and truthful in his traditions, he should have sufficient knowledge of the language to recognize words which can change the meaning, and he should transmit the exact words he heard and not report merely the meaning of a tradition. Among the qualities Sāfi'ī demands are that the single transmitter must not be a *mudallis*,² and that what he transmits should not disagree with what others transmit. While he would not normally accept the testimony of one man in a court of law, he accepts such a source for Tradition, arguing that the Prophet sent out single emissaries with messages, which shows that there is a difference between *ḥabar* and testimony in a court.

Buḥārī³ has a short book of five *bābs* on traditions from individuals, but he does nothing more than present the traditions. Why he has included this short selection is not clear, for elsewhere throughout his *Ṣaḥīḥ* he gives traditions of the same type. Muslim, when arguing against those who hold that a tradition cannot be accepted unless it is known that the transmitter met the man whose authority he quotes, says that those who make such unwarranted conditions have allowed that *ḥabar al-wāḥid* must be accepted when a *ṭiqa*⁴ quotes another *ṭiqa* who is alone in transmitting the tradition.⁵ One may presume from this that he himself held such information to be valid, a view supported by Nawawī who says in his commentary on Muslim's *Ṣaḥīḥ*⁶ that Muslim's words draw attention to the necessity of acting upon *ḥabar al-wāḥid*. He states that this view is held by the main body of Muslims, Companions, Followers, and traditionists, *faqīḥs*⁷ and *aṣḥāb al-uṣūl*⁸ of later date. But while he accepts such knowledge only from a *ṭiqa*, he says that it conveys probability and not absolute knowledge. Yet he disagrees with those who do not accept *ḥabar al-wāḥid* and also with those who accept only the "solitary" traditions given by Buḥārī and Muslim. He points out, as Sāfi'ī did, that the Prophet's letters and the single messengers he sent out were always treated as authoritative.

¹ Pp. 369 ff.

² One who tries to conceal defects in the *isnād*.

³ xcv (*Abḥār al-abḥād*).

⁴ Trustworthy.

⁵ *Ṣarḥ*, I, 63.

⁶ *Ibid.*

⁷ Canon lawyers.

⁸ Those versed in the principles of jurisprudence.

Ibn Qutaiba¹ ridicules those who base their different views about the number of transmitters required to establish a tradition on certain verses from the Qur'ān, saying that they might as well quote XVIII, 21 to show that eight are necessary, or LXXIV, 30 to show that nineteen are necessary.² If they had remembered that God sent only one messenger it would have helped them to recognize that a truthful 'adl is truthful in *ḥabar* just as the messenger who conveys messages from God most high is truthful.

The Ḥaṭīb al-Baġdādī, while pointing out that Companions, Followers and *faqīhs* accepted information from individuals,³ argues that *ḥabar al-wāḥid* cannot be accepted in matters of religion of which *mukallafs* are required to have knowledge.⁴ If, however, it refers to matters not otherwise known to be confirmed by or related from the Prophet, it is accepted and must be acted upon. But if it is contrary to common sense, or to a law laid down by the Qur'ān, or to a known *sunna*, it is not accepted.

Ṣubḥī al-Šāliḥ⁵ quotes Ibn Ḥazm as saying that information from a single 'adl from one of like quality back to the Prophet gives absolute knowledge and must serve as a basis for action. He considers this preferable to the view which accepts only the "solitary" traditions given by Buḥārī and Muslim, or that which accepts others which are sound, or Nawawī's view that such information conveys probability and not absolute knowledge.

A distinction must be made between *ḥabar al-wāḥid* and *ḥabar al-āḥād*. Dozy⁶ says: "أحاد se dit en parlant d'une tradition qui s'appuie sur l'autorité d'un seul compagnon du Prophète ou seulement sur celle des تابعون, et que les jurisconsultes rejettent si son authenticité ne peut pas être prouvée." Lane,⁷ on the other hand, while not referring to traditionists, gives a meaning more in keeping with their ordinary usage. He says: "الأحاد in lexicology, signifies *what have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood*. What has been transmitted by this number is termed متواتر." This agrees with the usage of traditionists. For example,

¹ *Muṣṭalif*, pp. 78 f.

² XVIII, 21 refers to the seven sleepers of Ephesus and their dog, LXXIV, 30 to the nineteen guardians of hell-fire (*saqar*). The passages quoted by others are for two authorities, V, 105; for three, IX, 123; for twelve, V, 15; for twenty, VIII, 66; for seventy, VII, 154. Cf. also *Iḥkām*, I, 104 f.

³ *Kifāya*, pp. 26 ff.

⁴ *Ibid.* p. 432.

⁵ *Muṣṭalah*, p. 152.

⁶ *Supplément*, I, 11.

⁷ *Lexicon*, p. 29.

the Ḥaṭīb¹ and Ḥāzīmī² both remark that *ḥabar al-āḥād* is that which falls short of the characteristics of *tawāṭur*. Jazā'irī notes that *ḥabar al-āḥād* is divided by some into *maṣbūr* and *ḡarīb maṣbūr*, but that others make the division *mutawāṭir*, *maṣbūr* and *āḥād*.³ In another passage he says that if *ḥabar al-āḥād* has three or more transmitters at every stage it is called *maṣbūr*, if two at some stage and never less elsewhere it is called 'aṣṭḥ, and if at one stage or at all there is only one transmitter it is called *ḡarīb*. He says it does not matter if the 'aṣṭḥ has only one Companion, or if the *maṣbūr* has less than three.⁴ This statement disagrees with what has been quoted already, as one would have expected the *ḡarīb* to be called *ḥabar al-wāḥid*.⁵

Ṣubḥī al-Ṣāliḥ points out that the technical use of what he calls *al-ḥadīṡ al-āḥādī* does not always apply to *ḥabar al-wāḥid*; it can apply to *ḡarīb*, 'aṣṭḥ or *maṣbūr*.⁶ One may suggest that *ḥabar al-āḥād* might be translated as "tradition recorded by units" (i.e. less than ten), in contrast to traditions transmitted by larger numbers and also to *ḥabar al-wāḥid* which is strictly a tradition from a single man. From the common technical usage there is clearly a distinction between *ḥabar al-wāḥid* and *ḥabar al-āḥād*, even though some are inclined to confuse the two phrases.

I

A type of *ḥabar al-wāḥid* which is known as *ṡiyādat al-ṡiqāt* (additional material by trustworthy authorities) refers to some addition in text or *isnād*. Ḥākim⁷ calls this "extra words relating to *ṡiqḥ*, the addition being given by a single *rāwī*"; adding that its occurrence is rare and that there are few who are versed in the subject. He gives some examples without indicating the value of the additional material, except that he calls three of the men to whom he refers *ṡiqa* and one *ṡiqa ma'mūn*. Presumably he is prepared to accept additions from men of such quality.

The Ḥaṭīb⁸ deals with the subject much more fully. He says a *ṡiyāda* from an 'adl⁹ must be accepted, for the form of the tradition without it does not render it false.¹⁰ *Faqīhs* in general say

¹ *Kifāya*, p. 16.

² *Taṡṡīb*, p. 35.

³ But *ḡarīb* is quite commonly included with the others among *āḥād*. Cf. *Nuṣṣa*, p. 8.

⁴ *Ma'rifa*, p. 130.

⁵ One whose testimony is acceptable.

⁶ *Ṣunṡ*, p. 38.

⁷ *Ibid.* p. 209.

⁸ *Muṡṡalaḥ*, p. 151 n.

⁹ *Kifāya*, pp. 424 ff.

¹⁰ Cf. *Iḥkām*, II, 90 f.; *Ba'if*, p. 68.

that a *ṣiyāda* of a *ṭīqa* who is alone in transmitting it must be accepted, and they make no distinctions regarding its nature, even though it may change some legal prescription. The Ḥaṭīb accepts a *ṣiyāda* from a *ṭīqa* who has previously transmitted the same tradition without it, but some of the Šāfi'ī school do not, although they would accept the *ṣiyāda* from someone else. The Ḥaṭīb holds that a *ṣiyāda* should be accepted when the *rāwī*¹ is 'adl ḥāfiẓ² and mutqin³ dābiṭ,⁴ for his 'adāla⁵ is not impugned because others do not transmit it. He mentions some reasons for the presence or absence of the *ṣiyāda*. One person may have been present alone when the tradition was being transmitted, or someone may have entered too late to hear the *ṣiyāda*, or some might hear it and forget it, or some might fall asleep, or be distracted, or leave before the transmission is finished. The fact that someone says he did not hear a *ṣiyāda* given by someone else does not prove the one who gives it to be false. A *rāwī* may even forget a *ṣiyāda* and transmit a tradition without it, then later remember it and include it. Just as it is recognized that a tradition must be accepted from a *ṭīqa* although the authority from whom he received it has forgotten it,⁶ so is it with a *ṣiyāda*.

Ibn al-Šalāḥ⁷ says he has seen three divisions made of what a *ṭīqa* is alone in transmitting: (1) it disagrees with and denies what other *ṭīqas* transmit, and so is rejected; (2) there is no disagreement or denial, so it is accepted; (3) there is an extra word transmitted by no one else, this being in an intermediate position.⁸ He finds some difficulty in dealing with the problem of traditions which are given in *mursal* form by some and in fully connected form elsewhere. While many consider that the *mursal* form is to be preferred, there are others who treat the fully connected *isnād* as *ṣiyādat al-ṭīqa* which should be accepted. Ibn al-Šalāḥ is content to leave the matter by saying that God knows best.⁹

Marçais¹⁰ covers the subject well, but he says that when a man gives two versions of a tradition, the second with a *ṣiyāda*, this latter is considered an error and the shorter version is preferred. This does not agree with all that has been said above. But he

¹ Transmitter.

² One who knows his material by heart.

³ Exact.

⁴ Accurate.

⁵ Reliability.

⁶ Cf. *Kifāya*, p. 380.

⁷ *Uḥūm*, pp. 96 ff.

⁸ *Nuḥba*, pp. 19 f. states preference for a *ṣiyāda* by one of more authority than those with whom he disagrees, but does not hold that even a *ṣiyāda* from an 'adl must be accepted in all circumstances.

⁹ He gives more details of different views on p. 77. Cf. *Kifāya*, pp. 409 ff.; Nawawī, *Šarḥ*, I, 20.

¹⁰ *J.A.* (ix), xvii, 108 ff.

quotes Abū Naṣr b. al-Ṣabbāḡ who, while holding this opinion, makes two exceptions: (1) when the *rāwī* makes it clear that he has received the two versions on different occasions; (2) when he says in transmitting the version with the *ḥiyāda* that its absence in the earlier version was due to his forgetting it.

From what has been quoted it is clear that different views have been held regarding additional material from a *ḥiqa*, for it obviously raised difficulties. The Ḥaṭīb's attempt to show how the additional material may arise is perhaps as good an effort as any to surmount the difficulty.

II

The terms *fard* and *ḡarīb* are not always kept distinct, indeed they are sometimes said to be synonymous; but it is better to keep them separate and discuss the *fard* first.

A distinction is made between *fard muṭlaq* and *fard nisbī*.¹ The former means that one Follower transmits from one Companion and that the whole *isnād*, or most of it, may have only one man at each stage. The latter is used when several Followers transmit from a Companion, but only one person transmits from one or more of these Followers; and this is more commonly called *ḡarīb*, which means that *ḡarīb* is then treated as a type of *fard*. But it should be noted that when one is speaking of a tradition which someone is alone in transmitting one may say either *afrada* or *agraba bibi fulān*, so that whichever type is being referred to either verbal root may be used.

Hākim² is the one who gives the most distinct description of the *fard*, dividing it into three classes: (1) when the people of one centre are the only ones to transmit a tradition from a Companion; (2) when a single man transmits from an *imām*; (3) when the people of one town or district are the only ones to transmit from the people of another. He gives examples of each.

Ibn al-Ṣalāḥ³ divides the *fard* into the two types mentioned above,⁴ and he seems in general to approve of Hākim's classes, but he makes a distinction regarding the reliability of the tradition if

¹ *Nuḥba*, p. 11. But on p. 8 Ibn Ḥajar also speaks of *al-ḡarīb al-muṭlaq* and *al-ḡarīb al-nisbī*.

² *Ma'rifa*, pp. 96 ff.

³ He illustrates (2) by two traditions which have a single transmitter from Zuhri and one in which 'Abd al-Raḥmān is alone in transmitting from Sufyān al-Taurī from Wāṣil al-Aḥḍab. He adds that this class occurs often.

⁴ *Ulūm*, p. 95.

⁵ I.e. *muṭlaq* and *nisbī*.

one speaks of the people of a district transmitting it when one really means that one man from that district transmitted it. While *fard* in general are to be accepted as reliable, he feels that this variety is not. He inclines to the view that *fard* and *ġarīb* have much in common, but says that everything called *fard* is not reckoned as belonging to *ġarīb*, as when *fard* is used of the people of one district.¹

Nawawī, in the introduction to his commentary on Muslim's *Ṣaḥīḥ*,² seems to use *fard* in its ordinary sense of one being alone, for he divides it into two classes. The first is that which is accepted. There is no disagreement with other transmissions and the sole transmitter is thoroughly versed, or it comes near to this standard. The second is rejected because its sole transmitter disagrees with one whose memory is superior, or is one whose qualities of memory and exactness do not qualify him to be recognized when he is a sole transmitter.

There seems to be some confusion in defining *fard* traditions. The two classes which Nawawī rejects are really the *ṣādd* which will be dealt with later. Part of the trouble arises from a tendency to use *fard* in its ordinary meaning rather than in the technical meaning. When we do keep more closely to the technical meaning we find that *fard* is not applied purely to traditions from individuals, but very commonly to separate districts which are the only sources of the transmission.³

III

A distinction must be made between *ġarīb* and *ġarīb al-ḥadīṡ*. The latter is a different subject altogether, for it deals with unusual words which occur in traditions.⁴

¹ 'Ulūm, p. 230. On p. 84 he calls the tradition on deeds being dependent on intentions a *fard* tradition, its *isnād* having only one man at each stage: Yahyā b. Sa'īd from Muḥammad b. Ibrāhīm from 'Alqama b. Waqqāṣ from 'Umar b. al-Ḥaṭṭāb from the Prophet. This would be an example of *al-fard al-muṣṭalaq*. Cf. Nuḥba, p. 7.

² Ṣaḥīḥ, I, 22.

³ For *fard* traditions see also Bā'it, pp. 65, 232 ff.; J.A.O.S. VII, 100/103 ('Abd al-Ḥaqq), 108/117 (Jurjānī); J.A. (IX), XVII, 111 ff.; Muṣṭalaḥ, pp. 238 f.

⁴ But *ġarīb al-ḥadīṡ* does occur sometimes in the sense of *ġarīb*. Cf. Kifāya, p. 141, quoting Ibrāhīm al-Naḥṣī (d. 95/714), and pp. 142 f., quoting 'Isā b. Yūnus (d. 191/807). A footnote to 'Ulūm, p. 231, quotes 'Abd al-Razzāq (d. 211/827) in the same sense. Hākim (Ma'rifa, pp. 88 ff.) has a chapter entitled *Ma'rifat al-alfāz al-ġarība fil muṣṭalaḥ* (uncommon words in the texts), which suggests that he did not know the technical use of *ġarīb al-ḥadīṡ*; and Kifāya, p. 255

It would appear that the technical use of *ḡarīb* took some time to develop, and therefore many of the objections which are made to *ḡarīb* traditions most probably do not refer to what traditionists came to recognize as a distinct class. Ibn Qutaiba argues that traditionists did not collect weak and *ḡarīb* traditions because they believed them to be genuine, but for the purpose of making a distinction.¹ The Ḥaṭīb seems to disapprove altogether of *ḡarīb* traditions, for he quotes many statements expressing disapproval.² He deplores the fondness of his contemporaries for studying books containing *ḡarīb* traditions rather than those containing *maṣbūr*. He quotes from Aḥmad b. Ḥanbal, "The worst type of traditions is the *ḡarā'ib* which are not acted upon or relied upon", and follows it by a number of other statements expressing disapproval. But in all that he says he does not explain what he means by *ḡarīb*.

Tirmidī mentions three classes of *ḡarīb*:³ (1) with one line of transmission; (2) with an addition to what is normally recorded; (3) with some peculiarity relating to the *ismād*. No. (2) is what we have already noted as *ziyādat al-ṭiqa*. No. (3) is illustrated by a tradition which Tirmidī had heard from Abū Kuraib and three other men all of whom quoted Abū Usāma, whereas two authorities whom he consulted had heard it only by the transmission of Abū Kuraib. Tirmidī considers his four sources of information to be *ḡarīb* as he is alone in having this information; but this is surely a use of the term peculiar to himself. We certainly do not meet this use in later writers.

Ḥākim also gives three classes:⁴ (1) those with only one chain of transmission which are in the *Ṣaḥīḥs* of Buḥārī and Muslim; (2) those in which *ṣaḥīḥs* are the only ones to transmit a tradition (illustrated by one from Mālik given only by Ṣāfi'ī and one from al-Naḍr b. Sumail given only by Sa'id b. Mas'ūd);⁵ (3) those

uses *ḡarīb al-luḡa* (v.l. *al-'arabiya*) in a chapter heading. But on the other hand G.A.L. 1, 166, 184, 188 gives *ḡarīb al-ḥadīṡ* as the title of books by early authors, and also on p. 275 as the title of one by Ḥaṭṭābī (d. 386 or 388/996 or 998), a contemporary of Ḥākim.

¹ *Muḥṭalif*, p. 89. He considers *ḡarīb* traditions unreliable.

² *Kifāya*, pp. 141 f.

³ II, 240 f. Cf. J.S.S. VI, 48.

⁴ *Ma'rifa*, pp. 94 ff. His title for the chapter is *Ma'rifa al-ḡarīb min al-ḥadīṡ*, and in introducing his second and third classes he calls them *ḡarīb al-ḥadīṡ*.

⁵ Ḥākim calls this tradition one of the *asrād* of al-Naḍr b. Sumail from Ṣu'ba. The only transmitter from al-Naḍr known to Ḥākim was Sa'id b. Mas'ūd.

which are *ḡarīb* so far as the text is concerned. He illustrates the third type by a tradition which he calls *ḡarīb* in *isnād* and text, and by another which has only one line of transmission.

Ibn al-Ṣalāḥ goes into more detail.¹ He quotes Abū ‘Abdallāh b. Munda al-Iṣbahānī as saying that *ḡarīb* traditions are those of such *imāms* as Zuhri and Qatāda whose traditions are collected, being called *ḡarīb* when only one man transmits them. Ibn al-Ṣalāḥ says a tradition is called *ḡarīb* when a traditionist is alone in transmitting it, and also when he is alone in mentioning some detail, whether in text or *isnād*. He divides *ḡarīb* into those which are sound and those which are not sound, the latter being the main class. He says Aḥmad b. Ḥanbal declared more than once, “Do not write these *ḡarīb* traditions for they are rejected, and most of them come from weak transmitters”. Ibn al-Ṣalāḥ gives another division: (1) in both text and *isnād*, when one person is alone in giving the text; (2) in *isnād*, when a tradition given by a number of Companions is given by one man from a different Companion, called *ḡarīb min dālikal wajb* (i.e. by that line of transmission), the text not being *ḡarīb*; (3) *ḡarā’ib al-ṣuyūḥ* in the *isnāds* of sound traditions. This, he says, is what Tirmidī means by *ḡarīb min bādāl wajb*. He remarks that there is nothing *ḡarīb* in text but not in *isnād* unless a solitary transmitter is quoted by a number of people, in which event the tradition becomes *ḡarīb maṣbūr*, being *ḡarīb* in text alone. At one end of the *isnād* it is *ḡarīb* but at the other *maṣbūr*. He gives the tradition on deeds depending on intentions as an example, but he had already called it a *fard* tradition.²

Other authorities³ do not say anything distinctively different from what has been mentioned already, but Tahānawī⁴ and ‘Abd al-Ḥaqq⁵ remark that *ḡarīb* is sometimes used meaning *ṣādd*, this being what Baḡawī means when he says by way of criticism in *Maṣābiḥ al-sunna* that a tradition is *ḡarīb*.

Ṣubḥī al-Ṣālīḥ,⁶ the most recent writer on the technical terms of *Ḥadīth*, notes that *ḡarīb* and *fard* have much in common both in the ordinary usage of the language and in their technical use, but after pointing out the distinction between *al-fard al-muṭlaq* and *al-fard al-nisbī* (the latter most commonly being called *ḡarīb*), he very

¹ ‘*Ulūm*, pp. 229 ff.

² See above, p. 333 n. 1.

³ Cf. *Nuḥba*, pp. 8 ff. Although Ibn Ḥajar distinguishes between *al-fard al-muṭlaq* and *al-fard al-nisbī*, saying the latter is usually called *ḡarīb*, he speaks of *al-ḡarīb al-muṭlaq* and *al-ḡarīb al-nisbī* on p. 8. See J.A. (IX), xviii, 106 ff.

⁴ P. 1088.

⁵ J.A.O.S. vii, 101/103.

⁶ *Muṣṭalah*, pp. 238 ff.

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surprisingly quotes three types of *garīb* which he says are given by Ḥākim. The three types he mentions are indeed by Ḥākim, but he calls them *fard*. Ḥākim has separate chapters on *garīb* and on *fard* from which quotations have been made above in the appropriate places.¹

IV

The *ṣādd* tradition is not generally considered to be on a level with any of the others mentioned already. Ḥākim² and Ibn al-Ṣalāḥ³ quote Ṣāfi'ī as saying that *ṣādd* does not mean that a *ṭiqa* transmits something given by no one else; it is a tradition given by a *ṭiqa* which disagrees with what others transmit.

Ḥākim holds that it is a tradition which a *ṭiqa* is alone in transmitting with no tradition with which it can be compared. But he insists that the *ṣādd* is not *ma'lūl* (invalid), for that is the kind where one tradition is inserted in another, or where the transmitter has some fancy of his own, or where a tradition in *mursal* form is given by one who has some fancy of his own with a fully connected *isnād*. He then mentions three traditions, but although each man in the *isnād* of the first was *imām ṭiqa* and Ḥākim could find no defect in it, he learned that Buḥārī had pointed out that the tradition is spurious. But he holds that the other two have no defect in them although they are not reported by any other line of transmission.⁴

The Ḥaṭīb has not much to say about *ṣādd* traditions, but the views he quotes suggest that he considers them of little value. After making a statement like that already quoted from Ṣāfi'ī, he quotes Abū 'Alī Ṣāliḥ b. Muḥammad as saying that a *ṣādd* tradition is one which is *munkar* and not recognized. He also quotes Su'ba who said that a *ṣādd* tradition comes only from a *ṣādd* man.⁵

Ibn al-Ṣalāḥ quotes Abū Ya'li al-Ḥalīlī al-Qazwīnī as saying that authorities held that *ṣādd* applies to that which has only one *isnād* from a *ṣaiḥ* who may or may not be a *ṭiqa*. If he is not a *ṭiqa* it is abandoned; if he is, one hesitates and does not use it as a basis of proof. Ibn al-Ṣalāḥ holds that Ṣāfi'ī's definition applies only to what is not accepted. But others include among *ṣādd* the traditions about deeds depending on intentions and Muḥammad

¹ It should, however, be said that Ṣubḥī al-Ṣāliḥ remarks on the comparatively small difference which Ḥākim seems to make between *fard* and *garīb*.

² *Ma'rifa*, p. 119.

³ *Ulūm*, p. 83. *Kifāya*, p. 141, quotes Ṣāfi'ī somewhat differently, but the general sense is the same.

⁴ *Ma'rifa*, pp. 119 ff.

⁵ *Kifāya*, pp. 140 f.

entering Mecca wearing a helmet, both of which are given by Buḥārī and Muslim although there is only one *isnād* by a *ṭiqa*. Muslim said Zuhri had about ninety traditions in which no one else gave the same by sound *isnāds*. One therefore sees that it is impossible to be as dogmatic as Ḥalīlī and Ḥākīm. Ibn al-Ṣalāḥ goes on to mention classes of *ṣādd*. When there is only one *rāwī* his tradition is considered and if it disagrees with one from a man of better memory and accuracy it is *ṣādd mardūd*, but if it does not disagree with what others say, the *rāwī* is considered. If he is a man on whose accuracy reliance can be placed it is accepted, but not otherwise. If, however, he is not far from the grade of an accurate *ḥāfiẓ* whose unique traditions are accepted, his tradition is approved and not treated like weak traditions; but if he is far from that grade it is rejected. The *ṣādd mardūd* is of two classes: (1) the "solitary" tradition which disagrees; (2) the "solitary" tradition with no accurate *ṭiqa* who can uphold its worth.¹

Ibn Ḥajar says the technical meaning of *ṣādd* is that in which a *rāwī* disagrees with one of greater weight than himself, but that it differs from *munkar* because its *rāwī* is not weak. Both *munkar* and *ṣādd* show disagreement with other authorities, but the *ṣādd* has someone who is a *ṭiqa* or a *ṣadūq*.² Those who treat them as alike are negligent, but God knows best.³

Tahānawī⁴ quotes some notes attached to *Ṣarḥ al-nuḥba* giving seven divisions of the *ṣādd*: (1) that in which a *rāwī* disagrees with one who has greater weight; (2) that in which an acceptable traditionist disagrees with one who is abler ("acceptable" being a more general term than *ṭiqa* or *ṣadūq*, being of lower grade than *ṭiqa*); (3) that in which a *ṭiqa* disagrees with a more trustworthy authority (this being a more particular aspect of the subject than the second, just as the second is more particular than the first); (4) that which comes from a *rāwī* who is always characterized by bad memory, for when it is incidental it is called "confused" (the meaning of "bad memory" being that one is less often correct than wrong);⁵ (5) that which a *ṣaiḥ* is alone in transmitting; (6) that which a *ṭiqa* is alone in transmitting without anything to

¹ 'Ulūm, pp. 83 ff. Cf. J.A.O.S. VII, 110/120 (Jurjānī); Nawawī, *Ṣarḥ*, I, 21.

² Truthful.

³ *Nuḥba*, pp. 12, 21.

⁴ Tahānawī, p. 742. He gets this from marginal notes on a copy he had seen.

⁵ 'Abd al-Ḥaqq (J.O.A.S. VII, 68/69) says bad memory involves being oftener wrong and forgetful than right, or equally so.

corroborate it; (7) Šāfi'ī's definition of disagreement with what others transmit.

'Abd al-Ḥaqq remarks that in ordinary usage *šādd* means one who is alone or comes out from the community; in technical usage it is what is transmitted disagreeing with what *ṭiqāt* transmit.¹ *Ġarīb* sometimes occurs with the meaning of *šādd*, which is what the author of *Maṣābiḥ al-sunna* means when he finds fault with a tradition by calling it *ġarīb*. Some use *šādd* of a tradition by a single *rāwī* without considering the question of disagreement with *ṭiqāt*. They can speak of traditions being *ṣaḥīḥ šādd* and *ṣaḥīḥ ġarīb šādd*, thus treating the *šādd* as not being necessarily inconsistent with soundness.² But on the other hand it is held that disagreement with authorities is what produces the *šādd*, and this may arise from lack of accuracy and good memory, or lack of care to avoid change and substitution. If bad memory is constant throughout a man's life his traditions are not considered, and some traditionists include this in the *šādd*.³

Jazā'irī quotes Šāfi'ī, Ḥalīlī and Ḥākim, saying that the views of the last two are difficult because they include the "solitary" traditions of men who are reliable and accurate, whereas *šādd* traditions are not sound. *Šādd* is properly applicable when a *ṭīqa* disagrees with a greater authority, equally so whether there is an addition or an omission in text or *isnād*. Some say that if a *ṣadūq* is alone with no corroborating tradition and is not as accurate as one whose traditions are *ṣaḥīḥ* or *ḥasan*, this is *šādd*, but if he disagrees with other traditions what he transmits is *munkar*. A second kind of *šādd* is the tradition of one who has sufficient accuracy for *ṣaḥīḥ* or *ḥasan* when he disagrees with a greater authority.⁴

V

Something must be said in general regarding *fard*, *ġarīb* and *šādd* traditions. *Fard* means "single", "individual"; *ġarīb* means "odd", "unusual"; *šādd* means "isolated", "solitary". These terms, therefore, are close to one another in their everyday meaning, which is probably why there is a certain amount of confusion when they are used with reference to traditions. Traditionists tried to use them as technical terms to convey a more or less

¹ J.A.O.S. vii, 97/98.

² Ibid. 101/103.

³ Ibid. 68/69.

⁴ *Tauḥīd*, pp. 220 ff. For *šādd*, cf. also *Ba'it*, pp. 61 ff.; J.A. (ix), xvii, 101 ff.; *Muṣṭalah*, pp. 204 ff.

precise meaning, but there was a constant tendency to confuse the matter by sometimes using the terms in their everyday and sometimes in their technical meaning. This, incidentally, must have made it difficult to reach a general agreement on the exact nature of the technical usage.

Some treated *fard* and *ġarīb* as synonymous. Others have divided *fard* into *fard muṭlaq* and *fard nisbī*, the latter being called *ġarīb*. This is clearly stated by Ibn Ḥajar. There seems to have been considerable difficulty in keeping *ġarīb* quite separate from *fard*, and although the nouns came to be used for different types, the verb from either root could always be used to indicate that someone was alone in transmitting a tradition. The clearest distinction is made when only *fard* is used for traditions peculiar to a certain district. *Ġarīb* seems to have taken some time to be established as a term for traditions which may be acceptable, for some earlier writers appear to have used it for traditions which were strange and so not acceptable. This usage was applied even by so late a writer as Baġawī (d. 516/1122, or 510/1117). Ibn al-Ṣalāḥ (d. 643/1245) says that some *ġarīb* traditions are sound, but that most are not sound. This, of course, does not necessarily mean that they are weak, for there are grades of traditions between sound and weak. It is even possible to find *fard* traditions called unacceptable although they are usually considered acceptable. We have already seen that Nawawī says some *fard* traditions are accepted and others rejected, but those he rejects are the type elsewhere called *šādd*. Even here his view differs from that of Ibn Ḥajar who distinguishes between *šādd* and *munkar*. It is surprising to find that Ibn al-Ṣalāḥ can also give as a class of *munkar* the *fard* tradition which does not contain among its transmitters one of such reliability and full competence as to make it acceptable.¹ One feels that here he is using *fard* in its everyday meaning.

Ṣubḥī al-Ṣālīḥ very pertinently remarks that the *šādd* is difficult to define. We have seen that Ṣāfi'ī uses this term for a tradition given by a *ṭiqa* who disagrees with what others transmit. His actual words are *innamā 'l-šādd an yarwiya 'l-ṭiqa ḥadīth^{an} yubālifu fīhi 'l-nās*. One wonders what exactly he meant by *al-nās*. Ṣubḥī al-Ṣālīḥ says he meant *al-ṭiqāt*, but did not clearly state that disagreement was with someone superior or more trustworthy.² This may possibly be correct. Ibn Ḥajar says definitely that it is a tradition in which a *ṭiqa* disagrees with one of greater authority

¹ 'Ulūm, p. 89.

² Muṣṭalah, p. 205.

than himself. Şubhî al-Şâlih quotes Ibn Kaţîr who said that a *ṭiqa* who is alone in transmitting something is accepted if he is '*adl dābiṭ ḥāfiẓ*,¹ and he sums up his discussion by saying the sound view is that a tradition called *ṣādd* must be "solitary" and disagree with others. When one speaks of a "solitary" tradition from a *ṭiqa* or one who is not a *ṭiqa* which does not disagree with others, this is not *ṣādd* but a kind of *fard muṭlaq*. It is to be noted, however, that Şubhî al-Şâlih places the *ṣādd* among weak traditions, a view which was not held by everyone. Hākim finds some value in *ṣādd* traditions, but the Haṭīb finds them unacceptable. Ibn al-Şalāh, however, divides the *ṣādd* into those which are rejected because they come from one who is not a *ṭiqa* and those which are treated with caution when they come from a *ṭiqa*. If the man is '*adl ḥāfiẓ* his tradition is accepted, and if he is not far short of that grade his tradition is not treated like weak traditions. But he has not succeeded in making a clear distinction between *ṣādd* and *ḡarīb*. He accepts as sound *ḡarīb* traditions which come from a single man of sufficient worth, but he says exactly the same about acceptable *ṣādd* traditions. Ibn Hajar seems to adopt a reasonable position when he distinguishes between *ṣādd* and *munkar*, for he says that a *ṣādd* tradition has someone who is either *ṭiqa* or *ṣadūq*. That might conceivably make it questionable to some degree, but not to such a degree as would compel one to declare it weak. Şubhî al-Şâlih goes too far in placing the *ṣādd* among the weak traditions, for he is well aware of authorities who do not do this, although the *ṣādd* does include traditions which are considered weak.

In conclusion it may be noted that although writers on the technical terms treat *ṣayādat al-ṭiqa* as a separate class, it is not essentially different from the *ḡarīb* of which it is really a kind of subdivision, and it is sometimes included in *ḡarīb*.

¹ Cf. *Bā'it*, p. 62.